593 The wife must obey her husband. The latter has the right to strike
562 her in case of disobedience, adultery, etc. He cannot break one of her limbs, or kill her.

595 Polygamy. —Polygamy is the general rule, at least theoretically. That is to say, the Mossi may have as many spouses as he wishes as long as he can minister to their needs.

595 In actual fact, only rich people have several wives. The majority
589 are monogamous by necessity, and there are even bachelors. As a passing remark, this applies to the Sudanese Negroes in general, for everywhere nature creates approximately as many men as women, and it is hard to visualize how in any one region each man could have several wives. However, in spite of the occurrence of bachelors and a large number of truly monogamous people, the question still stands. It is solved if we bear in mind that girls are married much earlier than men. This results in a much larger number of women than men "in active service," if I may be permitted to say so. Undoubtedly, this (along with the occurrence of bachelors and a considerable number of monogamists), takes care of the objection which naturally arises when we speak of polygamy. /243/

163 It may be, let us add, that the number of girls born here is a little higher than that of boys, as has been noted in England, for example.

595 By way of figures on polygamy, let us state that the Moro Naba
643 Bango, the last one who reigned before the arrival of the French, had
445 about 80 wives. The Naba Koboga, who ruled from 1902 to 1914, had 30 or 40. The present Rassam Naba, one of the ministers of the Moro Naba, has 30 or 35 wives. These are, of course, exceptional figures if the total population of Yatenga is taken into account. In any case, the rich men, notables, and men in easy circumstances always have several wives.

595 Organization of the polygamous household. —"The first wife," says Vadier, "enjoys a certain authority over the others. It is she who transmits her husband's orders to the other wives and who notifies him of their wants, who supervises the preparation of meals and apportions the food. In addition, it is she who comes and tells the [841] husband that such-and-such a wife is no longer in a state of zim and can now fulfill her conjugal duties.

"Aside from this special prerogative enjoyed by the first wife, all wives have the same rights and duties. In principle, each wife must share in turn her husband's bed. Nevertheless, he is free to summon his favorite wife during the day."

12:Skinner E-4,5 (1955-1957) 1962
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greeting a lower status benefactor, a man will get down and greet him from a kneeling position. It is because of this elaborate system of greeting, with the many opportunities thus provided for one person to slight another, that many important persons never go to the market. As a rule, the failure of any one person to give the required greeting to another when they meet in the market place is always an indication of strained relations between them.

The persons from whom an individual may buy goods, and the kinds of goods which may be purchased by one individual from another, are governed by convention and social relationships. A person may not buy anything from a relative except European goods. A man cannot buy any but cooked food in the market place, and often he asks a female relative or a passing female to buy it for him. To do the contrary is held to be unmanly and indicative of a bad character. A woman will not buy cotton cloth but will send a man to buy it for her. She would hate to have people believe that she has no male relative to weave it for her, or what is more likely, that she is too lazy to spin the cotton thread which would then be woven for her. A woman may purchase any type of commodity from other women, but she must be careful not to patronize men who are known to be libertines or with whom she is suspected of having an affair. She must also be careful about running errands for men, since people know that men often use this device to establish amorous relationships with women. Men also use this device to give presents, or to arrange secret meetings with them. If any man sees a female relative involved in any of these misadventures, he chases her away and more than likely curses the man, if he does not fight him. In any event, he warns the man to leave the woman alone.

The market is one of the few places where men and women can initiate relationships not sanctioned by their relatives. Under normal conditions marriages are arranged between unrelated individuals through the lineage members who establish "friendly" relationships. Two friends might ask their lineage heads for women to exchange as wives or the "friend" who has received more gifts from the other will give over a wife. Because the older men most often have goods and women at their disposal, they are usually the ones who receive wives. The result is that most young men have no wives, and until they inherit wives from lineage members, are continually seeking to establish intimate relations with women whom they meet on the market place. The technique which a young man employes to gain the favors of a woman he sees at market is highly stereotyped. First of all, he must ascertain that the woman in question is not a member of his maximal lineage or married to a member of his own lineage. A responsible